

THE FRENCH REVOLUTION OF 1789

The French Revolution marked the beginning of the end of Christian Europe. It was said at the time to be the most innovative attempt to sever a people from its past and usher in a new era, sweeping all traditions, customs, and culture into the dustbins of history and starting anew. It was supposed to introduce an era of enlightenment and rationalism into the world that had never before experienced it due to outmoded beliefs and traditional power structures instituted to enslave and control people. Its disastrous effects are still reverberating throughout the world to this day.

It did not have to be this way. St. Margaret Mary Alcoque (1647-1690), -feast day Oct. 17 - was born in Autun, France and consecrated her heart while still a child to the Most Sacred Heart of Jesus. She later became a nun with the Visitation Order at 23 years of age. Five years later, in 1675, she was chosen by God to reveal the devotion to the Sacred Heart to the Christian World. With the help of Jesuit Father de la Colombiere, they were the chief instruments in establishing the Feast of the Sacred Heart. On June 17, 1689, Our Lord sent Sister Alcoque to the Sun King-Louis XIV- with the request that he consecrate France to the Sacred Heart, and, if he did so, He would by means of this consecration save the kingdom of France. For 100 years after, the kings of France rejected His request.

On the 100th anniversary of this request, the French Revolution proper began with the storming of the Bastille, the royal arsenal, on July 14, 1789. Yet the groundwork was being laid for some time, primarily by the Freemasons, who were formerly instituted in 1717. These were, for the most part, freethinkers and intellectuals, scholars and philosophers, who, discarding and trampling underfoot the gift of Faith and received Wisdom, began using pure human reason to understand themselves and the world around them. Liberal by nature, these revolutionary thinkers obviously had a very wide range of divergent belief and religious outlooks of every imaginable persuasion.

Above all, they questioned the position of the Church as the "pillar and bulwark of the Truth" (1 Tim 3:15). They rejected Divine Revelation, Divine Inspiration, rejected authority altogether (Jude 8), denied the veracity of Catholic Dogma, and demanded that every Truth be explained or revealed to them directly, or else they would consider them to be false. With the rejection of the Church as being instituted by Our Lord, Jesus Christ, and the Bible as being the inspired Word of God, the very Foundations of Christendom came into question.

Next their inquiries centered on the justifications of the political order. Denying that 'all authorities are instituted by God and must be obeyed' (Rom 13:1), they reasoned that there was no legitimate justification, or need for that matter, for the Monarchy or the nobility, and thinking that they could do better with their untried revolutionary classroom theories, on July 8, 1792, they promptly imprisoned the King and Queen and stripped the nobility of rank, title, and authority.

In short, they questioned every proposition on which French civilization rested, and, if no reason readily became apparent, they altered it. They seized Church property, razed Churches and Monasteries to the ground, stripped the clergy of their rights, such as freedom from conscription or taxes, and forbade them the right to take religious vows. They deposed Catholicism as the national religion and threw open the doors to all religions, Satanism and witchcraft included.

Their folly soon became apparent. Armed with the brightest minds that mankind had to offer, such as Voltaire, Moliere, and Robespierre, the depth of human foresight was soon found wanting. Theories and plans that looked great on paper soon manifested problems that the visionaries never anticipated. Across the Kingdom, counter-revolutionary Royalists, mainly concentrated in the Vendée region, who had not repudiated their Faith in God or His Providence, attempted to wage a determined resistance that lasted for

11 long years, in which 500,000 died, before it was finally crushed by revolutionary forces. King Louis XVI and Queen Marie-Antoinette (originally an Austrian Habsburg princess) were quickly beheaded.

Yet the problems compounded after solution after solution failed to correct the modern problems and restore the Order and stability that the old regime provided. The reign of Terror soon began. As the masses of disgruntled people blamed the revolutionary leaders for destroying their kingdom and manipulating them to support the revolution on the basis of false promises that never materialized, new revolutionary leaders appeared with proposed solutions, blaming the former leaders for all the ills that befell the nation. So the first generation revolutionaries were liquidated, their heads severed by the sharp blades of the guillotine, victims of the very machinery they had created. In Paris alone, 2,621 heads were severed in a short 15 months from 1793 to 1794.

In this manner, government after government cannabilized themselves. Soon came Napoleon Bonaparte, who consolidated power, becoming First Consul (1799) and then Emperor (1804), abolishing yet another revolutionary government and launching war after war from Spain, Prussia, Italy, Egypt, Russia and everywhere in between. Drawing all Europe into wars against their wills, Napoleon launched revolutionary wars across the globe, in Europe personally and directly, and indirectly influencing wars as far away as the fledging U.S.A., Haiti, and India. Defeated in 1814, and sentenced in exile to the island of Elba, the attempt at a Bourbon Restoration found it impossible to set affairs back in order to a pre-1789 status and the people, turbulently looking for answers, succumbed again to an escaped Napoleon from his island exile as he again marched to Paris and seized control of the government. Revolutionary governments continued unabated throughout the 19th century, as a short lived attempt at Communism also failed.

This was the first attempt at a purely secular government that the world ever witnessed, and it was a disaster. Yet before the ideologues even measured the success of their innovations, plans were laid to export the secular government model to the rest of the world. In 1792, the Directorate issued the 'Edict of Fraternity', offering help to any nation that wished to have the benefits of a Republican government, à la française; it offered "fraternity and aid to all peoples who want to recover their liberty". The American Revolution was simply an extension of the French Revolution, the first US President, George Washington, the Freemason, taking office in 1789, the very year of the French Revolution.

Indeed, most of the framers of the original US government such as Thomas Jefferson and Benjamin Franklin, spent much time in France during this period, immersing themselves in French ideals and conversing with the leading Revolutionary intellectuals of the day, many of whom were intimately involved in subversive political activities. You can trace many of the same thoughts and political rhetoric used in the American revolutionaries writings to those of the French Revolutionaries of the day. Both drank from the same spiritual drought.

Ideals such as 'seperation of Church and State', complete 'freedom of the press', unrestricted 'freedom of speech', Democracy, equality, the 'liberty tree', fraternity, ideals which sound very pleasing to the ear, seductively alluring to the eyes, and tempting to the mind, yet disastrous when politically implemented, had their origin in the French Revolution of 1789. Doctrines and errors that had previously been condemned by the Church of the Living God repeatedly in Papal decrees and encyclicals were embraced and imbibed by the political elite of the Revolution. Eerily reminiscent of the forbidden fruit in the garden of Eden, the revolutionaries argued that such ideals were not deadly, "you will not die, for God knows that when you eat of it, your eyes will be opened, and you will be like God..." (Gen 3:5), and indeed the above mentioned beliefs are a "delight to the eyes, and... was to be desired to make one wise." (Gen 3:6), the revolutionaries took these outlawed propositions and ate. Napoleon deposed the Spanish Monarchy, uprooted the nobility of Italy, and

ultimately destroyed ~~and~~ the old order of European power structures by aiding the spread of such ideas and political modes of thought throughout the West. Where France left off due to defeat and containment in war, the United States of America picked up, attempting to spread the reign of secular governments and universal ideals across the planet. To aid the spread of such ideals, religious teachers were prohibited from teaching, in schools or otherwise, and teachers had to be directly authorized by the State to teach exactly what the State wanted. As one civil servant of the day put it, in 1802, the function of the Ministry of Education was 'the direction of minds by the mind'. (Napoleon: man of war, man of peace, p.218) If the intended aim was in any way unclear, Napoleon declared later, in 1806, that "I wish for a body of public instruction, that will have it's feet on the benches of the college and its head in the Senate...My principle aim... is to have a means of forming political and moral opinions...The essential point is that only the university, for that is what it will be called, will have the privilege of teaching." (ibid, p.212). In 1806, the legislative body established the institution by a vote of 210 to 42.

Previously, in the Old Regime, under Catholic Theocratic Governments, only the Church had the right to teach what is right or wrong. Now they were barred from that teaching influence. The Secular Republic, which preached tolerance and liberality, was, in practice, just as closed minded to deviations from the party line as they accused the Church from being. They monopolized and controlled thought as surely as they they claimed to free the minds of men from such restrictions by the Church previously. They began to teach overtly and directly what they had previously taught secretly and subversively. As Alexis de Toqueville, an expert on the French Revolution and man who lived during the Revolutionary period put it, "... less than 20 years before the Catholic Faith was abolished without resistance and the Churches profaned... yet the ideas of the time, strangely altered and disguised, were making their way into the peasants minds by devious and crooked channels, though nothing of them appeared on the surface..." (Ancien Regime-Ch. 12).

It's not much different today, except that tactics and ideals of the French Revolution have spread abroad throughout the Western, former nations of Christendom. Schools now teach doctrines contrary to, and even blasphemous towards, religion. Teachings are indoctrinated into the minds of students that poison them towards a belief in the Catholic Faith, and though not explicitly attacking the Church, cause students to believe untruths that once accepted and believed, cause them to doubt or conflict with existing Catholic Dogma. Faith is questioned and ridiculed, and slowly pushed out of the minds of the next generation. Thus began the French Revolution of 1789, and so continues it's effects today.

Our Lord offered a solution in 1689 to thwart the efforts of the Masons and the Revolutionaries. A simple Consecration and Devotion to His Sacred Heart would have brought down Graces from heaven to expose the falsity of the seductively sweet sounding lies of the agents of Lucifer. A simple consecration would have saturated France with the Divine Grace of conversion and sanctification to convert even the most hardened and obstinate of sinners. Upon the refusal of three successive French Kings to turn to, and trust in, the Almighty God for help, humankind, once again, proved no match for the twisted serpents lies. 100 years later, to the month, France fell, the first of many, to the secularist delusions of the Freemasons.

Son's Of Topheth

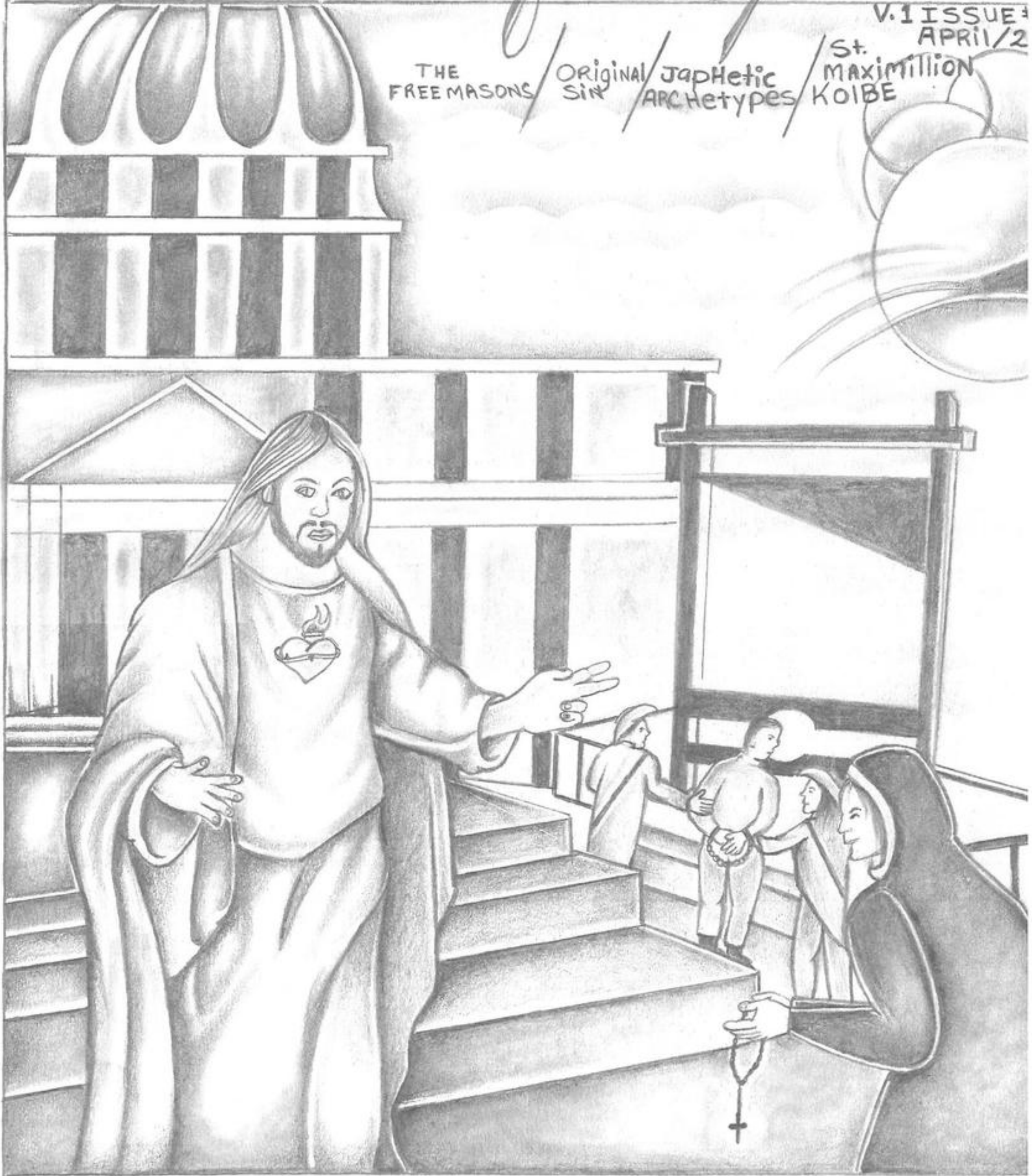
V.1 ISSUE 4
APRIL/2012

THE
FREE MASONS

ORIGINAL
SIN

JAPHETIC
ARCHETYPES

St.
MAXIMILLION
KOIBE



The French Revolution